A Lecture on the Typical Sabbaths and Great Jubilee



William Miller

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LECTURE

THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.-*Isaiah 61:1, 2*.*LTSGJ 3.1*

THIS text is a prophecy of Isaiah, delivered by the prophet about seven hundred years before Christ was born, whom he personates in this remarkable manner; and was the first text used by our dear Savior when he began his public ministry in Nazareth, where he was brought up. He then read a part of our text, closed the book, and sat down. All the eyes of them which were in the synagogue were fastened on him; and he began to say unto them, "This day is this scripture fulfilled in your ears:" *Luke 4:18-21*. He did not say it was fulfilled in their sight, but in their hearing; neither did he quote the last part of our text, *"and the day of vengeance of our God, to comfort all that mourn*." Some have taken advantage of this circumstance, and argued, that, because Christ did not quote the last part of the text, therefore the day of vengeance is or was past, and no day of vengeance to come. We see, by this very argument, how wicked men will pervert the word of God, to shield themselves from the just and righteous vengeance of God. If they were not guilty, and did not fear this day of retribution, they would not make Isaiah a false prophet, in order to avoid the consequence which they otherwise must, and do, admit by the argument would of necessity follow. Although Christ, at this time, did not see fit to speak of the day of vengeance, yet, in our text, Isaiah says he would proclaim it; and I think, I shall be able to show he did proclaim a day of vengeance in his public ministry. And the reader would do well to take notice, that by the same mode of reasoning, *"to comfort all that mourn"* was left out, and passed, and therefore Christ will not afterwards comfort them that mourn. Who will believe this? Yet one is as sound and valid an argument as the other. Therefore, when men are driven to such weak and silly arguments, we may well suspect their foundation to be unsound and sandy.*LTSGJ 3.2*

I shall therefore show, -*LTSGJ 5.1*

I. What is meant by our text.*LTSGJ 5.2*

II. What we may understand by “year of release and day of vengeance.”*LTSGJ 5.3*

III. When this day will come.*LTSGJ 5.4*

I. Explain the text. “*The Spirit of the* LORD GOD*is upon me*.” This part was literally fulfilled when Jesus was baptized of John in Jordan; the Holy Spirit descended upon him like a dove, and the voice from heaven pronounced him the true Messiah, which was earnestly looked for by all true worshippers about this time.*LTSGJ 5.5*

“Because the LORD*hath anointed me to preach good tidings unto the meek*.” This too was accomplished at the first advent of Jesus Christ, when he was anointed with the Holy Ghost and with power. *Acts 10:38*: “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Also, Christ did preach good tidings unto the meek in his sermon on the mount. *Matthew 5:5*: “Blessed are the meek, for they shall inherit the earth.” This cannot be fulfilled until Christ’s second coming, and at the resurrection of the just,-*Psalm 76:9*: “When God arose to judgment, to save all the meek of the earth;”-that is, in its complete sense. But Christ did preach what the prophet Isaiah said he would, “good tidings to the meek,” and will accomplish his promise at his second advent, and give possession of the earth to the saints.*LTSGJ 5.6*

“He hath sent me to bind up the broken-hearted.” This part of our text was to be done; not preached, but performed. This is the effect of the gospel, to bind up the heart of the poor penitent. He could say, son, or daughter, “thy sins are forgiven thee; go, and sin no more.” For the Son of man had power to forgive sin. *Matthew 9:6*.*LTSGJ 6.1*

“To proclaim liberty to the captives.” This he was to proclaim or promise; not to do them, at his first coming, but to preach, as Paul has explained it, in *Romans 8:21-23*: “Because the creature itself

also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body:" which shows plainly that we are under bondage, until the redemption of the body, the resurrection of the just, when all captives will go free, and will be delivered into the glorious liberty of the children of God.*LTSGJ 6.2*

"And the opening of the prison to them that are bound." The accomplishment of this promise can only be fulfilled in the resurrection of the just, when the graves will be opened, and all the bodies of the saints who have slept will come forth. See *1 Corinthians 15:54, 55*: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Then will death have no dominion over them, and the bonds of the prisoners will be loosed.*LTSGJ 7.1*

"To proclaim the acceptable year of the LORD,*and the day of vengeance of our* GOD." The acceptable year of the Lord is evidently the same time as we have before mentioned, when God will deliver all his captives and release him that is bound in death. It is very evident that the year of release is alluded to by the prophet, which was appointed of God as a type of the final release of the children of God from the corruption and bondage of death.*LTSGJ 7.2*

"And the day of vengeance of our GOD." This is the day when God will raise and glorify his saints,-see *Isaiah 61:3*: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified,"-and when he will take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. This is fairly proved by*Isaiah 34:8, 9*: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned

into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." And this text proves that it is the great burning day, when the wicked shall be stubble. It is also the year of recompenses for Zion. Again; *Isaiah 63:3, 4*: "I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come." In this passage we are taught the destruction of the wicked, and the year of redemption of his people, as being both at one time. See *Zephaniah 3:8, 9*; *Malachi 3:17*; and *4:1-3*. Also we have Christ's own words. *Matthew 3:12*: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." *Matthew 13:40-43*: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." In these passages Christ shows clearly that when he gathers his saints he will burn up the wicked. See the 49th and 50th verses. Also, Paul talks of the same day, *1 Thessalonians 4:14*, to the third verse of the fifth chapter, as follows: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." This passage plainly shows the destruction of those who

cry peace and safety, when he raises the dead in Christ. Again, *2 Thessalonians 1:7-10*: “And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” In this epistle, Paul shows how the wicked are to be destroyed “in flaming fire,” and “when he shall come to be glorified in his saints.” Peter agrees with the others, in *2 Peter 3:11-13*: “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” What can be proved more clearly, than I have proved by these passages, that “the year of release and the day of vengeance” are at one and the same time; and the destruction of the wicked by fire, and the resurrection and glorification of the saints, at the time of Christ’s coming?*LTSGJ 8.1*

“To comfort all that mourn.” Christ taught the same doctrine in *Matthew 5:4*: “Blessed are they that mourn, for they shall be comforted.” These promises in this chapter are common to all the saints, and can only be fulfilled when they are raised up, and live in his sight. Then he will wipe tears from off all faces. *Isaiah 25:8*: “He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.” *Revelation 7:15-17*: “Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” *Revelation 21:3, 4*: “And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with

men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." He will then comfort all that mourn; not one mourning saint will be left comfortless. *John 14:18*: "I will not leave you comfortless: I will come to you." Thus we are taught when these blessings which Christ was to proclaim will be fulfilled,-in the year of release and day of vengeance.*LTSGJ 12.1*

II. I will now show what is meant by the acceptable year. 1st. It is the year when captives go free, and those bound in prison are loosed. The prophet evidently alludes to the sabbatical year among the Jews, which was a type of this year spoken of in our text. Isaiah alludes to this time, in *chap 49:8-13*. We have an account of this typical year, first, in *Exodus 21:2*: "If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing." Next place, *Exodus 23:10, 11*: "And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard." *Leviticus 25:3, 4*: same as above. *Deuteronomy 15:1, 2*: "At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor that lendeth aught unto his neighbor, shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord's release." *Jeremiah 34:14*: "At the end of seven years, let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear." In these texts we are taught, that at the end of every seven years the Jews were commanded to let their Hebrew servants go free, and to release all their debtors from their debts. This is called a sabbath, or year of release, and was one of the Jewish sabbaths, which was typical, or a shadow of good things to come, as we are informed by Paul to the *Colossians 2:16, 17*: "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body

is of Christ." If then this is a type of time, as well as manner,-and we are expressly told that the Hebrew servants were to be let go free, at the end of every seven years,-so may we not reasonably suppose, that Jesus Christ will deliver his children from their bondage, at the end of seven prophetic years? Surely a shadow must have its substance, and the type must agree with its antitype. How can a believer in the word of God deny the promises here laid down? Will not the antitype be as sure as the type? The first was given to man as a pledge of the future, shadowing forth good things to come, and depended on the obedience of man for its accomplishment. The second is the promise of God, depending not on any contingencies, but is wholly disposed of by the wisdom and power of God. Therefore, I cannot see why I may not have strong faith in this promise, as well as in all others, which God in his good pleasure has seen fit to reveal unto us through shadows and types.*LTSGJ 13.1*

If this, then, is a correct view of the subject, and time is prefigured, when would the seven years of the antitype begin? I answer, it must begin with the servitude and bondage of the visible people of God; for at the end of seven years they must go free, or there would be no force in the type, and of course no fulfilment in the antitype. Seven prophetic years would be seven times 360, equal to 2520 years. This bondage must begin with the kingdom of Babylon, the first kingdom of Daniel's four monarchies, which kingdoms were to make war with the saints, and prevail against them, until the Ancient of Days came; and these were to scatter the people of God into all the kingdoms of the earth, and have dominion over them, and exercise authority upon them. *Mark 10:42*: "But Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them." This was prophesied of by Moses and all the prophets down to John. *Acts 3:20-24*: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that

every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." And the restitution of all things must be at the year of release, when God will send his Son Jesus Christ to restore the earth and all who will then dwell therein, to a state of purity and blessedness, and bring them into the inheritance of the saints, and shall deliver them from the bondage of corruption into the glorious liberty of the sons of God. These seven years of servitude must include these four kingdoms, Babylon or Nebuchadnezzar's, which was the head of gold; Media and Persia, Grecia and Rome, which constituted the whole man of sin, from his head to his toes.*LTSGJ 16.1*

When, then, may we not ask, did the bondage of the children of God begin? I answer, when literal Babylon began to exercise authority over them. In the twenty-second year of Manasseh's reign, in the year before Christ 677, the last of the ten tribes were carried away, and Israel ceased to be a nation, according to the prophecy of *Isaiah 7:8*: "For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three-score and five years shall Ephraim be broken, that it be not a people." Isaiah prophesied this in the year 742 before Christ, which prophecy was literally fulfilled in sixty-five years afterwards, in the year B. C. 677. Then, too, Manasseh king of Judah was carried a captive into Babylon, and the threatenings of God began upon his people. *2 Kings 21:10-14*: "And the Lord spake by his servants the prophets, saying, because Manasseh, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies." Also, *24:3, 4*: "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the

innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon." And although Josiah, who was king of Judah after Manasseh, did many good acts, yet the Lord turned not from the fierceness of his wrath against Judah. *2 Kings 23:26, 27*: "Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." The decree against Judah, was the same as against Israel. They must be scattered among all nations. It could not be revoked, notwithstanding their repentance and partial reformation. *Jeremiah 15:4*,-"And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem,"-tells us of the same thing, that Judah as well as Israel must be made captives. Israel began to be carried away in the days of Hoshea, 722 B. C., and from that time to 1798 after Christ, is exactly 2520 years, or the seven prophetic years. How remarkable, that when the seven years ended, God began to deliver his church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 the church came out of the wilderness, and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth, is reserved for another period. Beginning B. C., 677 years, seven prophetic years, or 2520 common years, would end in A. D. 1843. Therefore, beginning at the captivity of Manasseh and the final dispersion of the ten tribes of Israel, where God has fixed the time for the dispersion of the people of God and the scattering of the holy people, until the year 1843, will be the end of the seven years, when the acceptable year of the LORD will commence; and, in my humble opinion, the children of God will be delivered from all the evils enumerated by Moses in *Leviticus 24*, and *Jeremiah 15*; from war or the sword, from pestilence and famine, from captivity and spoil, from death and corruption; and all will be comforted, and all tears be wiped from off all faces; sighs and sorrows shall cease forever, and there shall be no more curse, for the throne of the Lamb shall be there, and he shall dwell with them, and be their God, and they shall be his people. This will take place in the acceptable year of the Lord, the antitypical year of

release.*LTSGJ 18.1*

III. This day is typified by the seventh-day sabbath. Let us first notice how the seventh-day sabbath was instituted. “In six days God made the heavens and the earth, and rested from his labors on the seventh day.” He, therefore, hallowed the day and blessed it, and gave it to his people and the world as a sign, token or type, that the world, although filled with sin, and cursed by man’s transgression, yet the world, and the people who are counted worthy to obtain the same inheritance or rest, should in six days be made new, by the great Mediator who is to make all things new. And when the world and the inhabitants therein are purified by the immersion of fire, then would this typical sabbath end, and the last typified sabbath commence.*LTSGJ 22.1*

This is certainly evident from Paul’s reasoning in the fourth chapter of Hebrews: as also from his expression in *Colossians 2:16, 17*. That the sabbath typifies time as well as rest, is as plain to me as that light follows the rays of the sun, or shadows discover the form of the substance. If, then, the seventh day was a rest in the first creation, so must the seventh day in the new creation be a day of rest to the people who are created in Christ Jesus to inherit the new heavens and new earth. Then, if by any means we can find out how long a day is in the sight of the Lord, and can tell how long the world has stood since the fall of man, we can tell as well when the great sabbath will commence, and as easily, as we can tell when our common sabbath will commence, after six days labor and toil. For the whole creation groaneth and travaileth in pain together until now, waiting for the redemption of the day of rest which remains for the people of God. And now let us see if there is any clue by which we can discover these two points.*LTSGJ 22.2*

1. What length of time with us, is a day with the Lord? The first evidence I shall bring is in *Psalm 90:4*: “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” Let the reader read the whole Psalm, and he will discover that the inspired penman has a prophetic view of the power of death, and destruction of the present race of men on the earth, their afflictions and sorrows, under the wrath of God against sin. He then shows the return of God to our earth, the establishment of his

mercy upon the same forever, and that his work and glory should appear unto his servants. It would be natural for those who felt an interest in this work, to inquire how long before this work of mercy would be completed. In order to answer all reasonable inquiries, he shows us that a thousand years, in the sight of God, is but as yesterday, or one day with us. Then, by reasoning from analogy, the saint of God might come to a just conclusion, that as in six days God made the heavens and earth, so in six thousand years he will create, by Jesus Christ, the new heavens and new earth. Again, in *2 Peter 3:8, 9*: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." In this text we are plainly told not to be ignorant of this one thing, that one day with the Lord is as a thousand years with us; and gives us the reason, that he may be long-suffering to usward, that we may come to repentance. He will give us six thousand years to repent in, and then will come the day of the Lord, when we shall live in his sight; or as John expresses it, *Revelation 20:6*: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." These texts to me are sufficient testimony, that a day, in the work of the new creation, is a thousand years. And now, if we can show what age we live in since the work of redemption began, we may come to a satisfactory result when that work will be finished.*LTSGJ 23.1*

It is said by our chronological writers, that the world was 4004 years old at our era for the birth of Christ. But I think they are not right, into more than 150 years; and I think I can prove by the Bible they are not. In the one article of chronology, for the time of the judges' rule, from Joshua to Samuel, or to the death of Eli, our chronologers have given but about 295 years, when the Bible, in the history of the judges, gives us 448 years; Paul, in *Acts 13:20*, gives us about the space of 450; and Josephus, the Jewish historian, gives us for judges 451 years. Now, I ask, in all human probability, who is right-our late writers, who only give 295 years, or the history of the judges, which gives us 448 years, corroborated by Paul and Josephus's testimony? Surely all must agree, that the weight of

testimony is in favor of that chronology which makes the year of Christ's birth, according to our computation, 4157 years after the creation or fall of man. Then, by adding 1843, we have our 6000 years up to the commencing of the day of rest, or the beginning of the seven thousandth year, or the great sabbath, of which our seventh day is but a shadow. What strong evidence is this, that we are now living at the end of the 6000 years, in which the work of redemption must be completed, and the glory of God be revealed in the face of Jesus Christ at his appearing and his kingdom! Let me notice one other circumstance: from the foundation of the world to the confusion of tongues, under Patriarchal government, was 2000 years, or two days; from the confusion of tongues, to the time the Roman kingdom became mistress of the world, through the reign of the Babylonian empire, 2000 years more; and from the rise of the Roman empire to the commencement of Christ's universal kingdom under the whole heaven, will be 2000 years more, in the year 1843.*LTSGJ 25.1*

IV. This year of release, and deliverance of the saints from all bondage, death not excepted, is typified in one way more, by the Jubilee, or fiftieth year. It is well known that the Jews were commanded to keep every fiftieth year as a year of redemption from all bondage, debts or dues; persons, lands and tenements were redeemed and restored to the former owners. This is typical of the redemption of the people of God from all captivity, bondage or death, into the glorious liberty of the sons of God; *Romans 8:21*; and is also typical of the times of the restitution of all things. *Acts 3:21*: "Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." And these jubilees did measure time with as exact measurement as the hand on the clock points to the time of day.*LTSGJ 27.1*

In order to realize the force of this type, we must notice that as seven days constitute a sabbath, so seven kinds of sabbath form a complete round of sabbaths, and carry us up to the perfect sabbath in heaven. "Seven sabbaths are complete."*LTSGJ 27.2*

1st. Is the seventh-day sabbath. *Exodus 31:13-17*.*LTSGJ 28.1*

2nd. Is the fiftieth-day sabbath. *Leviticus 23:15, 16*.*LTSGJ 28.2*

3rd. Is the seventh week sabbath. *Deuteronomy 16:9, 10*.*LTSGJ 28.3*

4th. Is the seventh month sabbath. *Leviticus 23:24, 25*.*LTSGJ 28.4*

5th. Is the seventh year sabbath. *Leviticus 25:3-5*.*LTSGJ 28.5*

6th. Is the year fiftieth, or jubilee. *Leviticus 25:8-13*.*LTSGJ 28.6*

7th. Is the fiftieth jubilee, and may be called the antitype of all other sabbaths. This will take no less than forty-nine times fifty years, which is 2450 years, to bring us to the great Jubilee, of which all others are but the shadows or types. The next question which remains to be settled, is, to know when this time began.*LTSGJ 28.7*

It is made plain that we are to begin to reckon from the last jubilee kept in regular succession, and the time the Jews were carried into their 70 years' captivity and could not keep their jubilees, for their captivity exceeded a jubilee, 20 years. This is the rule given, *Leviticus 23:15*: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete." Also the prophecy of Moses,-*Leviticus 26:34, 35*: "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it,"-shows us when the land will lie desolate and enjoy her sabbaths, not be possessed or tilled by the people of God exclusively, until the final redemption of the purchased possession in the great Jubilee, when the true Israel of God will all be redeemed. Our Judaizing teachers will tell you that "the Jews did return to their land after seventy years captivity." I agree; but did they return as in their jubilees? By no means; they were yet slaves and bondmen, and remained so under the several succeeding kingdoms of Persia, Grecia and Rome, until they were cut off from being the people of God. *Isaiah 65:15*: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Since which time all Christians have been strangers and pilgrims, as their fathers

were in the land of promise; for now the promise is, “the meek shall inherit the earth.” It is no more given to the Jew in the flesh; but children of faith, like our father Abraham, are counted for the seed, to whom the promises are now made. There remaineth, therefore, a redemption for the people of God, not to the Jew only, but to all the people of God who are scattered abroad, when the great trumpet shall be blown in the great Jubilee. *Isaiah 27:13*: “And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.” Let the reader consult *Isaiah 18:3-7*.*LTSGJ 28.8*

Then there is no jubilee until the great trumpet shall be blown, which will gather the elect people from the four winds of heaven, and deliver the captives, those who are bound in death, as well as those who are under the smarting scourge of the tyrants of the earth; and will give the possession of the earth to the saints, with Christ for their king, and he will possess the kingdom forever, even forever and ever. The land which is given to the saints by promise, would not be inherited until the 2450 years of captivity should be completed, and this must harmonize with the year of release. Now, suppose we begin our time for the great Jubilee, at the time when the Jewish jubilees were broken and could not be kept in their regular order, when they went into their seventy years’ captivity, in the year B. C. 607, before our vulgar era; (see chronology in the first chapter of Daniel;) which 607 years taken from 2450 years, will leave 1843 after the birth of Christ. You may inquire, what will be done in the year 1843? I answer,-1. The last trumpet must be blown, which ushers in the great Jubilee, which brings in the eternal redemption of the people of God, and secures to them the promised inheritance. It brings liberty to the captives and the opening of the prison to them that are bound. It gives unto them who mourn in Zion, beauty for ashes, and the spirit of joy, for the spirit of heaviness. It gives praise to him who hath planted us as trees of righteousness in his courts in the garden of God. It builds the waste places of Zion, and raises to life and animation the desolations that death has made in former generations. It makes all the then inhabitants of the earth kings and priests unto God and to Christ, and they will reign with him in the eternal kingdom. It redeems the

saints from all sin; and takes away the curse from the earth. It wipes away all reproach from the saints, and all that see them will acknowledge them the seed the Lord hath blessed. All the tears of Zion's children will be wiped from their eyes; and the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.*LTSGJ 30.1*

2. You will naturally inquire, What will be the situation of the wicked? I answer, God will take vengeance on them in flaming fire; they will consume away in the smoke; they will be as stubble fully dry; he will burn them up, and leave neither father nor son. He will dash them to pieces like a potter's vessel, and they will be carried away by the indignation of the Almighty, and thrust down to hell in the fierceness of his wrath. Their bodies will be ashes under the feet of the saints, and their spirits confined in the dark pit of wo. At the sight of his glory, they shall howl; and under the rod of his justice, they shall gnash their teeth with madness. Their torment shall be without mitigation, and their hopes be blown away like the dust. They will cry for vexation of spirit, and call aloud, but have none to hear. This will be the lot of those who obey not the gospel, and the inheritance of those who keep not his commandments.*LTSGJ 32.1*

3. Now let me inquire, reader, what will be your condition when God rises up to the prey; when he comes forth to save the meek of the earth? Have you less than two years to make your last choice, either for heaven or hell? And are you spending the last moments which mercy gives, in frivolity and sin? Awake, awake! Behold, he cometh! "go you out to meet him."*LTSGJ 33.1*

THE SECOND ADVENT

The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of his ire;
Self-moving it drives on its pathway of cloud,
And the heavens with the burthen of Godhead are bowed.
The glory! the glory! by myriads are poured
The hosts of the angels to wait on the Lord;
And the glorified saints and the martyrs are there,
And all who the palm-wreath of victory wear.
The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone-covered channel are stirred;
From the sea, from the land, from the south and the north,
The vast generations of man are come forth.*LTSGJ 33.2*

The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met!
All flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word!
O mercy! O mercy! look down from above,
Creator, on us, thy sad children, with love:
When beneath to their darkness the wicked are driven,
May our sanctified souls find a mansion in heaven.*LTSGJ 33.3*